4: Murie I-5 (no date) 1914 NQ18 Pawnee NQ18

dipped a horn spoon into the corn and placed the food near the lance. He made four passes with his hands towards the lance, then he placed the corn upon the rim of the fireplace, on the west side. He then took a piece of fat to the pile of corn, placed the fat on the corn, greased his hands and then made four passes over the lance with his hands. Then he handed the horn spoon to one of the men, who said, "Nawa." They ate and were dismissed. [575]

During the buffalo hunt it was customary for this society to follow at the rear of the procession. These men were once overtaken by the enemy. Their first act was to string the buffalo rope through their belts and thus they fought. When one of their number was killed, he was dragged around as the others fought. Eventually they were all killed. The society was never again reorganized. [726]

Once a man had a lance made as he wished to start the society again. A young man took it and went to hunt buffalo. He was attacked by the enemy, killed, and the lance taken away from him. Since then, the lance was never made and was considered an evil omen. [787]

The Brave Raven Society.

This is the important society among the Chauí and seems to have had a double function in that its emblem could lead the hunt as well as the line of battle. Among the Skidí it was a minor organization. The origin of this society is an integral part of the ritual for the leading Chauí bundle of which the head chief is the keeper but not the priest. This bundle is in two parts, or two bundles. The main bundle contained the ceremonial objects and was directly associated with the ritual; the secondary bundle contained the skins and feathers of birds. When a boy kills his first bird with an arrow, he naturally runs with it to his father. The father may then take his boy by the hand and lead him to the priest of the bundle, to whom the dead bird is presented. The priest thanks the boy and blesses him, after which the father and son go home. [224] [852]

After formally notifying the chief, or keeper of the bundle, the priest prepares the skin of the bird and puts it up to dry for four days. Then he takes it in and ceremoniously places it in the bundle, taking care to be able to identify it later.

During the autumn hunt the leader of the brave society notifies the members that the time has come for the gathering of sinew and the reserving of dried meat for the lance-renewing ceremony in the spring. Twelve volunteers are secured for this service. Each kills a buffalo and removes the sinew from the shoulders and back which is then dried and carefully packed away.

5: Dorsey & Murie E, I-5 (1903-1907) 1940
NQ18 Pawnee NQ18

mother's hair, while the husband also braided his. If the midwife's services were no longer required she was given a gift, usually consisting of a bowl of corn, dried pumpkins, and perhaps a parfleche of meat.

Should a woman die in childbirth or shortly thereafter, the death was generally ascribed to the violation on the woman's part of one of the taboos, especially the drinking of water, which was prohibited from the first labor pains until four days after delivery. Children were never killed in case the mother died in childbirth. Infanticide seems not to have been practiced by the Skidi, and in fact all inquiries upon this point elicited astonishment that such a thing could be imagined possible. If the mother had died while giving birth, the child was taken care of by its grandmothers, generally the maternal grandmother.

Stillbirth was also considered to be the result of the mother's infraction of some rule restricting her conduct during pregnancy. In such cases the child was interred in the burial ground of the parents' village, though it was never given a name.

In olden times, at the first signs of pregnancy of the wife, the grandmothers notified the wife's relatives to prepare an elm baby-board and the husband's a board of cottonwood. After the child had been born and was about to be laid on the baby-board for the first time, a wildcat's skin was placed on the board and the child wrapped in clothing and put upon the skin. The midwife said: "I place you upon this board; (if a boy) you shall grow up to make many meat offerings to the gods; (if a girl) you shall grow up to increase, so that your children will do many things for the gods." The wildcat's skin was then wrapped around the child. This was equivalent to saying, "I wrap the child with the heavens," for the hide represented the sky and stars. At the time of this little ceremony the lodge was filled with both father's and mother's relatives, who had brought with them robes, ear-rings, and other presents of all sorts for the child. Friends were also happy over the birth and came, bringing additional gifts. The young couple was especially pleased if the old women took the baby in their arms, for they believed it would increase the child's chance of reaching old age and being blessed with offspring. A few days later, the gifts brought by friends and relatives were given away, usually to poor women who had had many children and grandchildren. Thus the parents expressed their own desire for sons and daughters.

Although the Skidi medicine-men claimed to be able to cause abortion by the use of roots, it was not attempted by married